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Λυσίθε[ι]δο[ν ἄρχοντας κτλ.]. This gives an interval of seven years between Hieron and Lysitheides, which is the extreme limit allowed by the prosopographical evidence. Lysitheides should therefore be dated in 265/4.

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NOTE ON *ILIAD* xvi. 823-28

ὥς δ' ὅτε σὺν ἀκάμαντα λέων ἐβίησατο χάρμη,
ὦ τ' ὅρεος κορυφῇσι μέγα φρονέοντε μάχεσθον
πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πύμεν ἀμφω.
πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·
ὥς πολέας πεφνόντα Μενoitίου ἄλκιμον υἱὸν
Ἔκτωρ Πριαμίδης σχεδὸν ἔγχρ' ἑλθὼν ἀπῆύρα,

Lines 826-27 are rendered by Lang, Leaf, and Myer "and the lion hath by force overcome the boar that draweth difficult breath; so after that he had slain many did Hector," etc. This is the usual interpretation. Leaf, e.g., approves Paley, who makes *πολέας πεφνόντα* answer to *ἀκάμαντα* in 823, and this seems to be in substance the interpretation of Ameis-Hentze and of Düntzer. This is one of many illustrations that might be given of the failure even yet to appreciate the true nature of the Homeric simile. Though Homer expatiates on the irrelevant details, he is seriously concerned for the logic of his similes, which he usually emphasizes by the repetition of the keyword or of its equivalent synonym. When the logic is strained and the comparison far-fetched, the reiterated word helps it out and quiets the poet's conscience. Such is the case in *Iliad* xiii. 200-201, ἵψου . . . ἵψου, and such is the case here with *πολλὰ* and *πολέας*: "as the lion subdues the boar despite his *much* panting resistance, so after his *much* slaughter Hector slays Patroclus."

Two things have misled modern commentators: (1) they have not felt the Homeric logic that is satisfied by the parallelism of *πολλὰ* and *πολέας*; (2) the ambiguity of *ἀσθμαίνοντα*, which, though properly "panting" or "breathing hard," may at any time take on the suggestion of resisting or struggling, making an effort, as it does in Aeschylus' *Eumenides* 651, οὐδὲν ἀσθμαίνων μένει, where Wecklein's "keineswegs infolge von Zornmut schnaubend" is not to be taken seriously. The double meaning is still plainer in the use of *ἀσπαύρω* *Iliad* xii. 204 and perhaps *Odyssey* xix. 228.

PAUL SHOREY

CICERO DE DIVINATIONE i. 80

"Equidem etiam in te saepe vidi et, ut ad leviora veniamus, in Aesopo, familiari tuo, tantum ardorem vultuum atque motuum ut eum vis quaedam abstraxisse a sensu mentis videretur."